The Origins of Vayu Stuthi

Sri Madhava charya, the founder of the Dwaita Philosophy of Hinduism , was born in a small village called Paajakakshetra, near the present day Udipi in Karnataka state. He was initiated into the sanyaas ashram at a very young age. As was the norm in those days, his birth name Vasudevacharya was changed to Poomapragyna and then Anandatirtha. During his stay in the ashrama and after his completion of the compulsory ashramic life, Sri Anandatirtha was busy laying the foundations of a philosophy which was different from the ones being practised then, the most popular being the Advaita philosophy. He is best described in these modern times as a research scholar, who delved into the most difficult of the actual vedic texts and made a simple analysis of the Vedic philosophy, which we now call as Dwaita Philosophy. The entire dwaita philosophy rests on the'differentiation between Sri Han and Vayu, being called as Hari Sarvottama and Vayu Jeevottama. This philosophy is simple yet complex. The relationship between the two is separate yet conjoined.

Sri Anandatirtha defended very successfully in debates and orations at various forums, in an effort to convince, establish and spread the foundations of the Dwaita philosophy, among the religious 'leaders and people. One of the very influential and respected followers of Advaita phiiososphy, Sri Trivikrama Panditacharya of present day Kasargod in Kerala state, challenged Sri Anandatirtha for a debate. The fortnight long continuous debate finally saw Sri Trivikrama Panditacharya accepting defeat and becoming an ardent convert to the Dwaita philosophy, In the process, he also became one of the most favorite students of Sri Anandtirtha, now begun to be called Sri Madhvacharya.

Sri Madhvacharya is credited with the writing of the Dwadasha stotra which extolls the various virtues and avatars of Sri Han or Vishnu. One day, during the daily recitation of the Dwadasha stotra, Sri Madhvacharya suddenly went inside his room indicating that he should not be disturbed. Finding this rather strange, Sri Trivikrarna Panditacharya, peeped in the room through the open window. He was shocked when he saw Hanuman worshipping Sri Rama, Bheemasena worshipping Sri Krishna and Sri Madhvacharya worshipping Sri Veda Vyasa. Filled with trepidation, confusion, happiness, surprise, he quickly wrote a poem which he called Vayu stuti and presented it to Sri Madhvacharya. While not accepting the poem in its present form as it only extolls his avatars, Sri Madhvacharya added two slokas (Nakha stuti) to the beginning and at the end of the Vayu stuti and called it as Sri HariVayu Stuthi. Nakha Stuti describes one of the avatars of Sri Vishnu, Narasimha. The two slokas describing the power in just the Nakha (fingernail) of Narasimha. Sri Madhvacharya also indicated the benefit of reciting each sioka of Sri Hari Vayu Stuti, called Phala Stuti.

While it had become common knowledge that Sri ~Madhvacharya had possessed superhuman qualities, since his birth, it was only after Sri Trivikrama Panditacharya's discovery and with the writing of Vayu stuthi, that Sri Madhvacharya was recognized as the third avatar of Vayu in kaliyuga after Hanuman of Tretayuga and Bheemsena of Dwaparayuga and 'the very beginning of kaliyuga.

The Hari Vayu Stuti comprises 8 sections. The two siokas of Nakha Stuti, prefixing the Vayu stuti beginning with mangalacharana (6 slokas), followed by Mooia vayustuti (IO slokas), Hanumantha avatara (5 siokas), Bheemasena avatara (7 siokas) and Madhwa avatara (12 slokas) ending with one sioka of Phala shruti. This whole Vayu stuti is suffixed by the two siokas of Nakha Stuti.

Sri Guru bhyo Namah
Harihi Om
Atahha Sri Hari Vayu Stutihhi
Narasimha Nakha Stutihhi

Paan Twasmaan puruhu ta Vairi balawann Matanga Maddyad ghata
Kumbho chhaaddvipata naadhi kapa tu pratyeka vajraa e taa
Srimat KanTheera vaasya Pratathasu nakhara Daari taaraati doora
Pradhwa stadhwaanta Shaantha Pravitata manasaa bhaavita naaki vrundaihi // I //

0 Laxminarasimha, just as your fingernails have enough power to destroy demons of mountainous might such as hiranyakashyapu and his clan, we pray that, these nails destroy darkness and oceans of ignorance in minds of us mortals and fill our mind with pure ad radiant Haribhakti.

Laxmikaanta Samantatoe vikalayan Naiveshi tuste samaam
Pashayaan myuttamma vasstu doora tarato pastam raso yoshtHA maha
Yadhroshoth karadaksha netra kutila Praanto titaagni sphurath
Khhaddyotopama vissphulinga bhajitaa Brahmesha shakrotkaraahaa // II //

Of all the avataras of Shree Hari or Vishnu, Narasimha, is the most powerfull and violent. In the *entire* pantheon of gods and goddesses there is no one greater than or equal to Narasimha, hence this shloka is dedicntcd solely to "lakshmikant".

Atahha Sri Vayu Stutihhi Harihi Om : Atahha Mangalaa Charan

Srimaddvishananghri nishta atigunagurutama ssrimandanatirtha
Tryeelokyaa charrya pado jwala jala jala satt paantawoe smaan punantuhu
Vaachaam yattra pranethri tribhuvana mahita sharada sharadaendu
Jyotsnaa bhaddrasmitasri dhawalita kakubha premabharambha bhara // 1 //

Shreemadananda Teertha, your smile is as radiant as a moonlit night of *Sharad ritu*. Bharatidevi the custodian of the edas and respected in all the three worlds worships Shreemadananda Teertha. Acharya the dust generated from your footsteps is enough to protect and cleanse me, a mortal.

Phala Stuti. This Shloka gives clarity in speech and thought.

UthkanTHa kunTHakola Halajala vidita jasra sewanuvruddHa
Praadnyath madnynna DHootaam dhatamasa sumano moulira tnavaleerraam
BHAtyudre kaavagaaDha PraGhatana SaGhataath Karasangharsya maaNa
Praanthh, PraagryaanGhri Peetho TiTHA ka na ka ra ja Pinjira Ranjitaashaah // 2 //

Acharya, even the gods anxiously run to you to understand the Tatwagnyana from your mouth. which is so easily understood. Even they realise that the Tatwagnyana that you profess is the same as the Tatwagnyana of Shreemannarayana Him self. When the gods place their crowns on your feet, the dust from your feet cleans the crown and we pray that the washings from the gods' crowns purify us. (Tatwagnyana :)

Phala Stuti. This Shloka improves one's thinking processes

Janmaa DhiVyaDhyu Pratihati Viraha Praapakaa NAAm GUNaa naam
MagryaNaa MarpaKaaNaam Chiramudita chidaananda sandohadaanaam
Yaetaesha Mesh8 Doshaam Pramushita Manasaam Dvaeshi Naam DoshaKaanaam
Daitya Naamaarti Mandhe Tamasi ViDhaDhataamm SanSta Ve Naasmi Shaktaha // 3 //

Acharya, you who delivers the devotees of Vishnu from the cycle of life and death and from ignorance to pure joy of Haribhakti, You, who justly sentences the enemies of Vishnu and His followers to misery and Andhantamassu (Andhantamassu : The endless cycle of life and death ; opposite of *Moksha*)

Phala Stuti. This Shloka gives freedom from obstacles and misery

Asya Vishkartru Kamam Kaii mala Kalushe ssminJane gnyaanaMaargam
Vandyam Chandrendra Rudrendra DHUMani Phani Vayo Naya kaDyai rihaDHYA
MaDHVA KHYam Mantra ssiDham Kimuta Krutavato Marutassyaavataram
Paataaram PaarameshHTYM Padama Pa vipudaha Praptu raapum no Punsaam // 4 //

Anadatirtha, even the mighty Garuda, Shesha, Rudra and Indra worship you as a Jagadguru of this entire Universe. Acharya, you, the authority on Vedas who imparts the Supreme Knowledge of Sri Vishnu to the righteous but ignorant people. How can I, Trivikrama, praise you enough

Phala Stuti. This Shloka gives success in the chanting of mantras and japas

Udyad Vidyud Prachandaam Nija ruchi nikhara Vyapta lokaavakasho
BIBHRIdbheemo Bhuje yo BHYDita dinakaraa BHANGa DaDHYA Prakande
Veeryo DHArya GADAgrya mayamlha sumatim Vayu devo vidadHYA
DadHYAt Magnyaana neta yeti vara mahito Ehoomi bhooshaa Manirme // 5 //

Acharya, you are the avatara of Bheemasena, the invincible son of Pandu, whose shoulder and arm ornaments sparkle like the bright sunshine and *whose* Mace (the Gada) shines like the sliver lighting. Acharya, You as the avatara of Sri Vayu lead us to salvation

Phala Stuti. This Shloka gives realisation of one 's efforts in any work undertaken

Samsaaro Taapa Nittyo Pashamada sadaya Snehaha Sambupoora
ProDYAD vIDNYAna VadDYAD DwitimaNI Kiranaa SreNI sampooriTaSH Has
SriVatsaan KaDHI Vaso Chita tara saralah srimad ananda tirtha
KSHE raambho Dhirvi BHindya DBHava dana Bhimatam Bhoorime Bhootihaetuhu // 6 //

Acharya, You are the path which leads us from mundane problems to the sanctum sanctorum of Shree Narayana. You are also the flag bearer of the destinies of the gods as well. Acharya, you, the Husband of Bharatidevi the custodian of the vedas and the architect of the next cycle of creation (Bhavi Bhramha). We plead with you, Acharya, to release us from the attachment of the present mundane world and lead us through to the path and destination of Moksha

Phala Stuti. This Shloka gives fruitful friendship and removing miseries

Atahha Moola Vaayu Stuthihi

MoorDHAnnye Shonjalirme DHRUdaThara mihaTe BADHYa te Bandha paasha
CHHetre daatre Sukhanaam Bhajati Bhuvi Bhavishyaad dviDHaatre DyuBHatre
Atyantam Santatam Tvam Pradisha Pada yuge Hanta Santaap Bhaajaa
MasMAAkam Bhakti mekaam Bhagavata Utate Maadhavssyaath Vaayoo ho // 7 //

Acharya, We plead with you and Shree Hari, as well. to release us from the problems and attachment of the present mundane world and lead us through to the path and destination of Moksha

Phala Stuti. This Shloka gives freedom from mundane attachments and sentiments and strengthens the body and mind.

SAABHROSHnaam BHISHUSHubHRA PraBHA maBha yanaBHO BHuRiBHU BHRUDvI Bhhoti
BHRaa jishNurr BHRYa BhuNaaM BHAvana mapi VIBHo Bhedi BAbHRE Be Bhuve
Yaena BHRUviBHRa maste Bhamayatu SUBHruSHam babBHRUVaddBHURR BHRUTashaan
BHRAAnthir Bhedava Bhasa Stwiti Bhaya Mabhibhoor BHOkSHato Maai BhisHoon// 8 //

Vayudeva, You are the life giving force, whose kingdom extends in *the* entire earthly world, the planets and heaven (Swarga). You who gave birth to these kingdoms, sustained and ruled have the ability to destroy as well without your self-being indistructable. We plead with you to destroy the charlatans and lead us to Moksha.

Phala Stuti. This Shloka calms a person from unnecessary excitement

YemUm Bhavam Bhajante sura mukha sujanaaraadHitam Te Treteeynm
Bhesente Bhasuraiste Saha chara chaliTyaiSChara May sChaaru VaesHaha
VaiKunTHE KanTHA LagnaSTHira SHUchi Vila Se SatKaanti Taarunya lila
Laavanya Pooma Kantaa Kucha BHAra su la BHASIeSha Sanmoda soandraha // 9 //

The (Satwik) righteous people after serving their elders and gurus lead a wonderful life in Vaikuntha where they are served by servants and enjoy the company of beautiful damsels and frequent Darshon of Shree Hari.

Phala Stud This Shloka helps realise comforts fromwomen (stri sukha)

Aanandaan manda manda dadati hi Maruthaha Kunda Mandaara nandya
Vartaa Modaana DaDHAAna Mrudupada MudiTOGHNI taKaiHI Sundaree namm
Vrundae Raavandya MuKtaenDva hima gumada naheendra daevendra Savyae
Maukunde Mandiraessmin virata mudayanmodinaam deva deva // 10 //

The (Satwik) righteous people after serving their elders and gurus lead a wonderful life in Vaikuntha where they are served by servants and enjoy the company of beautiful damsels and frqccnt Darshan of Shree Hari.

Phala Stuti. This Shloka gives enjoyment from children and general happiness

UtpataTHyut Katita Wit Prakata kata kata DHWAAna SanGHATT Noedya
DWIDyud DHWOUDHA Sphulinga prakara vikiranoKWATHITHE BaaDHItaangaan
UDH GAADHAM Paatyamana tamasi ta ta Itaha KIKAraihi Panki lete
PanktiGravnaaM GRAVNAAM GarirMNA Glapayatihi BhaviDVE SHInoVIDWa dadya// 11 //

The (Tamasa) enemies of Shree Hari and Vayu are pushed into the boiling muddy waters of Hell with large boulders being thrown on them by the loyal servants of Shree Hari and Vayu. Even microscopic life forms (Jalookadi) do not spare such enemies.

Phala Stuti. This Shloka gives victory over one's enemies

Asmin nnasma DHRUruNaam Haricharana ChiraDHYaanas mangalaanaam
Youshh paakam Paanhya BHOOmim DHRuta rana rani Kaswargi Sevyasm Prapannaha
Yastu Daass te sa AsteDHI Bhava masula BHAkle SHAnirmo Kamasste
Praayaa nandam KaTHAM chinna vasati satatam Pancha KaSHTE tl KaSHTE // 12 //

The (Rajasa) set of people, who understand but care less about the teachings of Shree Acharya, though on account of their vicinity of Acharya and his three forms (avataras), lead relatively trouble free lives.

Phala Stuti. This Shloka removes lethargy, listlessness and helps fructify bhakti to god (Haribhakti siddi)

KSHU KSHAman RaKSha RaKSHo radaKHAra naKHara KSHUN VIKSHO bhi Taaksha
Naamaghna Nanda koope Kshura mukha Mukharaihi PakSHI BHIRviksha taangaan
Pooya ShruDHa mutra VishTHam Krami kula kalile TaKSHana KSHIPTa Shaktya
Dyastraa VraataariDHI TaansTwaDwiSha Upajihate Vajra Kalpaa Jalukaahaa // 13 //

Vayudeva, your enemies, the Tamasic set of people. with their sharp fingernails and teeth gouge out their eyes and spit as they are perpetually famished. These people arc covered in urine and blood and drown in the boiling waters in deep Hell filled with vicious microscopic life forms (Krimigalu), all the while shouting in horrible voices. While their bodies are being attacked by vicious eagles, mad dogs and crows, during this painful period, your loyal servants, O Vayudeva, attack these people mercilessly with any weapon. .

Phala Stuti. This Shloka removes poverty and sloth and destroys enemies

Maatarmo Mata RISHwan Pitaratula guro BHRATa RISHTAApa BanDHO
Sweamin Sarvaantaraatmann Jara Jarayita jarma Mrutyaa mayaa naamm
GOVINDa daehi BHAKtim Bhavati cha BHAgavan noorjitaam Nirmimitaam
NIRvya jaam Nischalam Sadgunagana BruHAtim ShaSHwati Maasudevaa // 14 //

Sri Vayudeva, 'You my father, my mother, invisible teacher, my favourite relative and God. You are omnipresent and you are responsible for my life, death and my happiness and I turn to You to remove my sorrows. We plead with You to offer me everlasting and permanent bhakti.

Phala Stuti. This Shloka helps develop respect and obedience to one 's parents, eiders and gain respect among the people in general in society

VISHNo Rattyutta MaDHVAAdaKhila gun8 ganalsstra BHAkthim GariSHtma
MASHIeSHTHA SriDHara BHYamamumaDHA Parivaaraatmanaa SevakaeSHU
YeHa SanDHate VirincHASwa sanaviha gapaananla ruDrenDra Pootve
SHWaDHYaa yamm Staaratamyamm Sphutimavita Sadaa VayurasmaGDUruStamm // 15 //

Vayudeva, You recognize that Sri Hari is the Sarvottama (The Highest) and that being the flag bearer of their destinies, you ensure all the gods, including Bhoodevi, garuda, rudra, Indra, follow the rules of protocol and differentiation (Taratammya)

Phala Stuti. This Shloka helps develop awareness and greatness of God

Tatwagyana MuktiBhajaha Sukha yasihi Guro Yogya ta tara tamya
DHYa Dhaste MisrabuDDhim Stridivaniraya BHOgOCCharaanittya baDDhaan
Taamisraan DHAdi kaKHYE tamasi subahulam DUKHassyaanyaTHA gyann
VISHNOaraagya BHIRITHAm SHRuti shata miti Haasaadi Chaakama yaamah // 16 //

Acharya, Having understood the mukti gyana from Sri Hari Himself, You create the path for obtaining Mukti, under His instructions, according to the rules of protocol. You, having understood the subtleties of Muktigyana, decide who goes through the endless cycle of life and death(Andhantammassu) and who enter the gateway to Vaikuntha (Moksha).

Phala Stuti. This Shloka helps in attaining Moksha

Atahha Vaayoho Prathama Avatarassya Hanumantha Stutihhi

Vandeham tam Hanumantaniti Maha pauroshoBahuSHali
KHYataste GRYOva taraha Sahita iha Bahubrahma charyaaDHI Dharmaihi
Sasne ha naam Sahaswana hara hara hitamNirdahann Deha bHAja
MaHO Moha paHO yaha Sruhayati Mahatimm Bhakti MaDHYapi Raame // 17 //

Vayudeva, Of all the three avatars of Hanuma, Bheema and Madhva, Your first avatara is Hanumantha. As Hanumatha, You have earned the title of "chiranjeevi", been credited with gaining the highest knowledge, being credited being a "Brahmacharya". Being the highest of the jeevas, You are also called "Mukya Praann" and "Jeevottama". You have accomplished a wide variety of extremely difficult tasks, under the instructions of Shree Hari. in the process you have conquered Six Sins, Kama (lust), Krodha (anger), Lobha (Greed), Moha (mundane attachment), Madha (intoxicants) and Matsara (revenge). Hunumantha, we pay obeisance to you

Phala Stuti. This Shloka helps in pe forming impossible tasks

PraanKKpp CHAtSH HassrerVa hita mami tamm Yojanaihi Parvatam tam
Yaavatt SanjeevanaDHAUSHaDHinidhi maDHika praana Lankaa manaiSHI hi
ADRaKSHI DYUpatantam tata uta Girimufhpaata yantum GruhiiTwaa
Yaanfam KHE RaaGHavaanGhraa PraNatamapi TaDWaiTAKshaneTwaam hiLokaha// 18 //

Mukhya Praana, You are Sri Hari's (Sri Rama) messenger and His Fall Guy. During the fierce war in Lanka, when Laxmana was felled by Indrajit's weapons, You flew over the oceans to bring the Gandhamadana mountain itself which carried the antidote against Death, the Sanjeevani tree" and presented it to Sri Rama. Hanumantha, we pay obeisance to you.

Phala Stuti. This Shloka acts as an antidote against many dreaded diseases.

KSHIptaa Paschatsa lilum Shafamafula mate Yojananamm s Uccha
StaavaDVisTara vaansChaa peu la la va iva Vyagra BuDDhYa Twa yaafa ha
Swass Swass sTHAAna STHItati STHIrasha kalaShilaajaala sanshle snasTHe
Chaendaankaha PraagivaaBHUta KapIvara Vapu shaste Namaha Kaushalaya // 19 //

Sanjeeva, You brought the Gandhamadana mountain to Lanka after Laxamana and scores of Sri Rama's soldiers (Vanaras) were brought back to life. Under Sri Rama's instructions, You threw the mountain from Lanka back to its original place. Just as a child throws small stones with the least energy, You threw the mountain back to its place, without disturbing a single boulder on the mountain. We marvel at your aim and strength and pay our obeisance to you.

Phala Stuti. This Shloka gives success in one's stand on principles, helps overcome losses and in overcoming disabilities of the body and mid

DHRuSHtwa DHRUSHtaDHI poe rahaa Sphu tita kanaka sdwarma GhrusHaasThi Kootam
NIsh pishTHam Haafa kaadri prakata kata kafaatl Shanko Jano Bhoot
Yaena jau raavanaari priya nafana paturmuSHTI Rishfim PradeSHtum
Kim naestha maesa TaeSHTha padakafa katafl fhkota Bhamrushtra Kaasfhahaa // 20 //

Gadadhari, when laxmana was felled by Indrajit, Ravano tried to snatch Laxmana away to his camp. You stopped his maneuver by hitting his chest with your fist. The force of your fist was so hard that blood came out of all his ten mouths and ears and he temporarily lost consciousness. Just as Your power packed fists move like lightning to protect and carry out' Sri Rama's instructions, We pray to You to let these fists also protect us.

Phala Stuti. This Shloka gives victory over one's enemies.

Devya daesha Pranitidruhina haravaraa VaDHya raKSHO viGHataa
Dya sevodya Daddyaadraha saha Bhujamakaro ddrama naamaa Mukundaha
DyuSHprape paaraamaeSHTHYE Ka ra ta la matulamMooGHri Vinyassya Dhanyam
Tanvan Bhoo yaha PraBHota prayana vikasitaaBHje KSHanaSTwe KSHama naha // 21 //

Hanuma, It was due to the blessings of Sri Rama that You were able to destroy the rakshashas, who were given the cloak of invincibility by Brahma and Rudra. Due to Your selfless action Sri Rama who is Sri Hari himself, has blessed You with the poisition of the Creator (Brahma) in the next cycle of creation.

Phala Stuti. This Shloka fulfils one's desires

Atahha Vaayoho Dwiteeya Avatarassya Bheemasenassya Stutihhi

JagHne VigHne na VigHno Bahula bala bakaDhwam sanaaDHye na Shocha
DwiPraanu Krosha PaaSHwaira SuviDHruti sokha ssyaika chakra janaanaam
Tasmai te deva Kurmaha kurukula pataye KarmaNa cha PraNAmaan
Kirmi ram Durmatinaam Prathamamatha chayonarMaaNa NirmamaaDHa // 22 //

Bheemasena, during the thirteen years of exile, You. took shelter in the guise of a brahmin in a village called Ekchakrapura. Taking pity on Your poor brahmin host, You opted yourself for the compulsory sacrifice for the demon Bakasura with a cartload of t-ice an two oxen In the process, you killed Bakarsura and his brother, Kirmira. in the forest. In the terrible war that followed soon after, you destroyed the Kauravas. We are overawed with your accomplishments andpay obeisance to you with our body and mind.

Phala Stuti. This Shloka destroys obstacles in one 's progress.

Nirm yuthnam Yathnayathnam vijaravara JaraasanDha KaayaasThi SanDHin
YuddvaTTam SwaDWare va Pashumiva damayan VishnupakSHI Dwidlshamm
Yaavatya pratyaksha Bhootam Nikhilamakha BhujamTarpa yamasiTHasau
Tavatya yoji Truptya Kimu va da bhagavann RaajaShu yashwa Medhae // 23 //

Bheema, Following Sri Krishna's instructions, you tirelessly fought larasandha and tore his body into two pieces and threw it away. Just as Sri Krishna is pleased with the destruction of His enemies by you, the Pandavas were similarly pleased when the Ashwamedha yagyna was done.. We learn that Sri Krishna's greatest liking is the destruction of His eneies by Kshatriyas, as it is their foremost duty (protection of dharma). He attaches more importance to this duty than the yagynas.

Phala Std. This Shloka makes one victorious over enemies,

Shewla KshiNAA TTA hassaam tava raNA mariHannugDa DO DDAAma baaho
BahwakSHOhiN Ya NikakSHana sunipuNAm Yassya Sarvottamassya
SHUsHruSharTHam ChakardHa Svaya mayamaDHA Samvaktu mananditirtha
Srimann Naamann SamarTHasTwamapi hi Youva Yoho Paada Padman prapaddye // 24 //

Bheemasena, armed with a magnificent mace over your magnificent shoulders, you tore across the Kauravas armies. Of the eleven Akshohinis (one akshonini or bataalion comprising 2 1870 chariots, 2 1780 elephants, 656 10 horses and 109350 foot soldiers), you single handedly destroyed six akshohinis. This has been so beautifully described by Sage Veda Vyas, who is Sri Hari Himself, has himself started the saga of Mahabharata and set in motion by a chain of events which culminated in His desired ending. Bheema, You single handedly destroyed Sri Hari's worst enemies and reached the ending as desired by Sage Vyasa We pay obeisance to both of you.

Phala Stuti. This Shloka rewards loyalty to Authori ty and Establishment

DRUhyanthim HruDruham mamm Druta manila balaaDdraa va Yantima vidya
Nidraam Vidtaavaya Sadyorachana patumaDHYPaaDhya Vidyaa samudraa
Vaagdevi sa suviya draviNada Vidita Draupadi Rudra patnya
Dru Drikta Draa gaBhaDra drahayatu daylta Porrva bheemagyna yaate // 25 //

Vayudeva, In your avatar of Bheemasena, your wife, Draupadi was incarnate of Bharati Devi, Shachi, Parvati Shamala and Usha. As a result of Bharati Devi, Draupadi came to be regarded as highly knowledge&k. The lack of knowledge, 0 Vayudeva, is making us listless, morose and driving us to deep sluggishness. We plead with you to impart some knowledge that will help us overcome these feelings.

Phala Stuti. This Shloka gives clarity in speech and destroys ignorance

YaaBHyaam ShuShruSuraasihl Kurukula janane Kshatra viproditaBhyam
Bmhmaaham BrumhitaabHyaam chitisukha vopushpa krishna naamaaspadaabHYam
NirBHEda Bhyam visheshaadvi vachana vishaayaaBHYA MuBHABHU BhYam- MuBHyam
TuBHYam cha KshemadeBHYha Sarasivlla salloccHAneBHYO namasto || 26 ||

Bheemasena, When you took birth in the Kuru family. you had the wonderful opportunity IO worship Sri Hari in both **His** avatars; **one as Sri Krishna, the Yadava King and the other as Sage Veda Vyasa, who directed the** whole course of **Mahabharata. You are indeed blessed. We pay obeisance to both Sri Krishna and Sage Veda Vyasa.**

Phala Stuti. This Shloka rewards services *(seva) rendered* to *one's* teachers *(Guru. Bhakti)*

GaCCHann Saugandhi karTHAm PatDHI sa Hanumantaha PuCChamaccHHassya Bhima
ProDDArTHUm NAShakatsa Twamumu ravapuSHA BHIshayaamaasa cheti
PoorNAU gynanowjasoste gurutama vapuSHOho Srimadaanada tIrTHA
Kreeda maatram TaDETatra Ma da da SuDHIYaam MohaKADvesHI BHAJaam || 27 ||

Bheemasena, once Draupadi desired the beautiful Saugandhi flower. which grew in Gandhamadana mountain. During the trek to the mountain, you came across a huge old monkey with its tail lying across your path. After some heated verbal exchanges, which you lost, you realized that you **had** met your earlier avatara, Hanumantha. So, in this verbal exchange, you lost to yourself and *won* against yourself too.

Phala Stuti. This Shloka gives success *in* one*'s undertakings and endeavors*

BaHVI hi KotiraTikah'a Kutilakatu matinuKTa TaTO pa Kopaan
DRAak chaTvam Satvara TWAA CCHHaranada Gadayaa PoTHA yamasITHAreen
Unmadh DHYA tat DHYA MitaDHYATva vacha nanaanuthpaDHA STHANS STH- DHANya Naan
Praay accha Swapriyaa yai priyatama kusumum PraaNA Tasmai Namaste || 28 ||

Bheemasena when you reached Gandhamadana Mountain to bring the beautiful golden Saugandhi flower for your beloved Draupadi, you found that the place was' **protected by one** lakh demons. After debating with them and defeating them, you proceeded to kill them all. Once, when you were spending some quiet moments with Draupadi at Badarikashrama, some flowers from the pond in Kubera Bhavana on Mount Meru, fell near Draupadi. Giving in to her **desire to get** some more you proceeded *to* Mount Meru. These flowers were protected **by three** hundred crore demons led by **a** cunning, evil, clever and short tempered leader called Manimanta. You destroyed **them** all. Bheemasena, WC admire your prowess and pay obeisance to you.

Phala Stuti. This Shloka overcomes lies *and* deceit.

Atahha Vaayoho Triteeya Avatarassya MaDhwachaaryassya Stutihhi

Dehaa nukTANamaaDHI patira sataa makra MAAdva kra buDDHIhI
KRuDDHHa haKroDHaI ka Vashyaha KrumIravI manImaanDHU PRUSHtI -NIShkriyaarTHam
Chakri Bhoochakkra metya kraka cha miva sataan Chitasaha KaSHTa sHastram
Dustarkam Chakrapaner guna gana virahem Jeevataam ChaDHIkru tya || 29 ||

Vayudeva, in your earlier avatara of Bheemasena, you had destroyed Manimanta, the demon king. Due to his deva **bhakti, he was born again and became very strong and came down to the earth and began a systematic** destruction of the **shastras and vedas. Since he could not defeat you** in war, **hc decided** to **destroy you through** your **wife,** Bharati Devi, the **custodian of the vedas. Vayudeva, we plead with you to protect the righteous people.**

Phala Stuti. This Shloka makes one highly popular and becoming indispensable to Society

TDYusHprey KSHanu saaraakta teepaya kunaral raadrutoe NaiviSHRUSto
Brahmahamm Nirgunohamm VitaTHA mida mitl Haesha PaaSHAnda vaadahaa
TaDYuKTyaa Ehaasajaala prasara vishataruDDaa hadaksha pramaaNA
Jwala mala Dhamgnihi pavana vijayate tevatarastruteyahaa// 30 //

Sri Hari and Vayudeva, Manimanta with his cunning and deceit has set about destroying all the shastras and Vedas which are very dear to the righteous people. He writings are blasphemy and claims that he is Brahma and that everything is an illusion (Maya). These poisonous words and works which were confusing righteous people have been destroyed by yourselves in the avataras of Sage Veda Vyasa and Sri Madhvacharya We pay our obeisance to them.

Phala Stuti. This Shloka gives success in debates.

AAKroSHanto nitasha bhayaBHAravi vashaswa shayaarrschinnaarl darpaa
Vaashanto desha naasha stl vatl be ta kuDHlyaam Naasha maashaadishhashu
DHAwanto Slila seela VitaDHasha PaDHA Shaapaa shivaaha Shanta shouryaa
StwadVAkHyam Simha naade sapadl DaDruShire Maayl Gomaayi vaste // 31 //

Sage Veda Vyasa and Acharya, both'your efforts in destroying the poisonous words and works of Manimanta and his followers have been successful. The shastras and Vedas have been given their rightful place. The people who followed Manimanta's works are lost and have accepted defeat. We pay obeisance to both of you.

Phala Stuti. This Shloka disheartens and defeats one 's enemies

TriSHwaape Wavataare ShwariBhirapa DHRUNAAm Himslto Nirvikaaraha
Sarvagyaha Sarvashaktihl Sakala gunaganaa pooma roopa PragalBHa
Swaccha Swachhandu Mrytuhu sukha yasi sujanam Devakim Chitramatra
Tra ta yestu TriDHAma Jaga duta Vashagam Kinnkaraha Shankamdyaha // 32 //

Vayudeva, As Hanuma, Bheema and Madhwa, You mercilessly destroyed Ravanasuras, Duryodhana and spineless impostors such as Manimanta, respectively. You arc the most knowledgeable yet very humble. You have mastered all the arts (Navarasas). You control the entire creations under Sri Hari's instructions.. Even Yama, the god of death, follows your instructions.

Phala Stuti. This Shloka prevents un timely death and helps achieve fame.

UD Yan mandasmita sri mrudumaDHU madDHU ra la pa piyusha Dhara
Pooraseko pa Shanta sukha sujana maNOlochana na peeya maanam
Sandmkshe Sundara dum sanduha diha maha dananda manandatirTHa
Sri Madwakraendu bimbam duritanudu di turn Nitya Daaham Kaddanu // 33 //

Acharya, your personality is very powerful with an infectious smile and speech as sweet as honey. With such a personality, it is difficult for people to resist your charms. Under your spell it is difficult, nay, impossible for people to commit sins. We keep on looking at you in awe.

Phala Stuti. This Shloka helps develop a power-ii and a charming personality

Pmacheena cherna punyocCHaya chatura tarachaarata sSCHAruchitta
NaTYUSCHaam Roechayantim shrutichita vacahnaam SraavakaanSCHYotdya- ChunChoon
VyaaKHYaa MuTHKHAta duKHam Chiramuchita Mahacharya Chintaam Taanste
Chitraam SACHHAstra KartasCHa rana chiraan SraavyaanscH Kinchit // 34 //

Acharya, being the Jagadguru (Universal Teacher) you arc the only one capable of understanding the complex Shastras and vedas and preaching the same to any one in the simplest of the language. However in order to understand your commentaries on the Shastras and Vedas one needs to have performed good deeds in the past. The righteous people pray to you and Sage Vedavyasa to impart some of the knowledge from your commentaries.

Phala Stuti. This Shloka fulfils one 's desires and ability to convey one 's thoughts effectively.

PeeTHE Ratnopa Klapte ruchira ruchimani jyotishaa SaNNISHanaam
BrahmaaNam Bhoavinoam twam Jwalati Nijapade Vaidi adhya hi vidyaa
Sevante murthi matyaha sucharita charitam BHAti GandHARva gitam
Pratyekam Deva sansTWapi tava bhagavan Narti Tadyova DHUshu // 35 //

Vayudeva, in this cycle of creation you are seated on the throne as King-in-waiting for creating the next cycle of creation In all the Kingdoms your Saga is written and praised by Gandharvas and danced by the Apsaras.

Phala Stuti. This Shloka helps achieve name and fame.

Saanu kroshaira jasram Jani mryoti nirayaadyuurmi Maalaa veelaesmin
SansaraBDHOW NimaGRAAn sharan ma sharaa NisCHIto VeekSha jantoon
YouSHMaabhi hi PraarDHItaha san JalaniDHi shyana ha Satyevatyaam Maharshe
Vyakta SCHInMaatra Moor tirna khala Bhagavatu Praakruto Jaatu Deha ha // 36 //

Vayudeva, when the righteous people were wallowing in the endless cycle of life, death, ignorance and misery. You prayed to Sri Hari to rescue these people Sri Hari answered your prayers and from milky Ocean the Lord took the form of Sage Vedavyasa from Satyavati and Parashara Rushi. We pay obeisance to you.

Phala Stuti This Shfoka helps giving up mundane attachments and bege tting good children.

ASTa Vyastam Samasta srutigata maDHUmai Ratna poogam YaTHANDHai
RarTHAM Lokopa kruthyai Gunagana nilayaha Sootra yameas Krutsum
YOSOW VyanaBHI DhanaastHA ma ha ma ha ra ha BhaktI Tasthva pmsaadaat
Sadyo vidyo pa labDHAIhi guru tama magu mm Deva devam Namami // 37 //

Acharya, just as the blind can not differentiate between jewels and different hues and colours so also the righteous people have been led astray by poisonous words and works which arc against Sri Hari. So Sri Hari in the form of Sage Vedavyasa gave us the Supreme knowledge (Brahmasutra Bhashya). As Sri Hari resides in you, Acharya and as you being the highest of the souls (Jeevottama) and He being the only Guru for You, we prny and pny obeisance to you daily to obtain supreme knowledge.

Phala Stuti This Shloka helps recover from losses.

Agyaan Man Yaira DHARyam shirasi pari sara DraSHmi Kotira kotow
Krishnassya Klishtya karmaa daDHAdanu saranaadAARDHIto devasanGHAIhi
Bhoomava gatya Ehoomanna sookara makaro Bmhma sootmssya bhasHyam
DURbHasHyam Vyssya DassYOr manimata Uditam Vedasadyukti Bheestam// 38 //

Acharya, You are the fountainhead of knowledge and are capable of carrying out any assigned task very easily, however difficult they may be. So based on the prayers of all the Gods, under instructions from Sri Hari, you came to this world to destroy the blasphemous works of Manimanta and wrote the Supreme Knowledge (Brahmasutra Dhashya).

Phala Stuti This Shloka helps ozte earn money .

BHOOtwa Kshetre VISHUdwe Dwija gana nilayae Roupya peeTHABhi Dhaane
TaTRApi BrahmajaatI StriBhuvana MADHyaGeHaake Gaehae
PaarivRaajya DHI Rajaha Punampi Badrim Pmapya Krishnaam cha na tva
Kruttva BhaSHyaaNi SammyaGovya ta nu ta cha BhaVaan Bharat aarth prakaasHam// 39 //

Acharya, You came to this world as a Brahmin in the Madhyagcha family at Rajatpeetha. At a young age you visited Badrikashrama and gained knowledge fom Sage Veda Vyasa and after becoming a sanyas, visited Badarikashrama and wrote commentaries on Brahmasutra and Upanishad and wrote "Tatparya Nirnaya", a correct analysis of the Mahabharata Saga.

Phala Stuti. This Shloka helps gains from one 's children .

VanDae Tamtva supooma Pramaii manu dinaa sevifam deva vrindyai
Vrindyal vandaaru meeshe Sriya uta niyatam sri madaananda tirTHam
Vande Mandaakini Sattssari damala jalaa seka saaDHIKya sangam
Vandeham deva BHKtya bhava bhaya dahanam Sajjanaan modayantam// 40 //

Vayudeva, all the gods pray to you in all the avatars of Hanuma, Bheema and Anandatirtha or hladhwa. Being the fountainhead of knowledge, we pray to you to release us from the bondage of life and death, ignorance and blasphemy. Wc also pray to your wife, the venerabfe Bharati Devi who is the custodian of the Vedas. We pray that by associating with you and your thoughts, we take the path to Moksha.

Phala Stuti. This Shloka overcomes the bad effects of planets in one's horoscopes and overcomes harassment.

Atahha PhalaShrutihi

SuBHRAmanyaKHYa Suraehe suta iti suBHRUSham KeshavanandatirTHa
Sri MatPAADAABJa Bhaktaha Stuti ma kruta Harer Vayudevassya Chhassya
Tatpaadaachaarya dariNe GraDHIta padala Sanmalayaa Tvelayaa Tae
SanraaDHYAmu Namanti Pratata mat-guNaa muktimaete VraJanti// 41 //

The son of Subhramanya Pandit, Sri Trivikrama Pandit, writes this lyrical poem addressed to Sri Hari and His avatars of Sri Rama, Sri Krishna and Sage Veda Vyasa and to Sri Vayu and His three avataras, Hanumantha, Bheemasena and Anandatirtha. Those who read this lyrical poem daily and praise both Sri Hari and' Vayu are blessed and are free from themundanc attachements and quickly take the path towards Moksha.

Phala Stuti. This Shloka releases one from mundane attachments, sentiments towards MOKSHA.

Iti Kavi kula Tilaka Sri Trivikrama Panditachaarya virachita Vayustuti Sampoornam

Narasimha Nakha Stutihhi

Paan Twasmaan puruhu ta Vairi bafawann Matanga Maddyad ghata
Kumbho chhaadrivipata naadhi kapalu pratyeka vajraa e taa
Stimat KanTheera vaasya Pratathasu nakhara Daari taaraati doora
Pradhwa stadhwaanta Shaantha Pravitata manasaa bhaavifa naaki vrundaihi // 1 //

0 Laxminarasimha, just as your fingernails have enough power to destroy demons of mountainous might such as hiranyakashyapu and his clan, we pray that, these nails destroy darkness and oceans of ignorance in minds of us mortals and fill our mind with pure and radiant Haribhakti.

Laxmikaanta Samantatoe vikalayan Naiveshi tuste samaam
Pashayaan myuttamma vasstu doora tarato pastam raso yoshtHA maha
Yadhrvshoth karadaksha netra kutila Praanto titaagni sphurath
Khhaddyotopama vissphulinga bhajitaa Brahmesha shakrotkaraahaa // 2 //

Of all the avataras of Shree Hari or Vishnu, Narasimha, is the most powerfull and violent. in the entire pantheon of gods and goddesses there is no one greater than or equal to Narasimha, hence this shloka is dedicated solely to "lakshmikant".

Iti Sri Hari Vayustuti Sampoornam